

The Christian Socialist

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THE GREAT LONDON PREACHER ON SOCIALISM

Mark Guy Pearse Stirs the Illinois Methodist Episcopal Conference with Fiery Eloquence and Startling Truth

THE big event of the conference occurred last night when Mark Guy Pearse, of London, addressed a church full of people on "The Perils of Great Cities." With graphic power the great preacher spoke of the practical method of solving the problem of the evangelization of the poor in great cities, as represented by the West London Mission, maintained by the Wesleyans of England. His address was not a formal account of his work, but a series of word pictures—living pictures. It was worth our coming all the way from Peoria to hear, even if we did have to go back again today to do what we couldn't do yesterday. It is useless to try to report such a speech. How could one report a streak of lightning? Here are a few things he said:

"Great cities are built on volcanoes."

"Six hundred thousand people in London live in one room houses."

"The man who does his fair share towards the welfare of the land in which he lives is entitled to a fair share of the good things of life."

"Where is the one-room man to go? He can't live in one room all the time. Where can he go but to the saloon? Don't blame the workingman for not going to church. The saloon is attractive and wide open all the time: the church is closed from Sunday to Sunday. Church folks too often object to the 'riff-raff' coming into their nice churches for social purposes. But bishop, archbishop or pope can't make a church more sacred than the poorest man that walks the earth. The purpose of the church is the wealth of humanity."

Then he told a good story. Some young fellows had a quartet; but it came about that one was always absent whenever they wanted to practice. The other fellows found out that he was courted from Saturday to Monday. They sent this message to him: "Charlie, are you holding your own?" He replied, "No, the old folks won't go to bed." We knew then why some of the churches were not holding their own.

"Socialism? Why are the people afraid of that word? There

is a socialism of hate and a socialism of love. The remedy for socialism of hate, for anarchy, is not denunciation, but the removal of evil conditions."

"The church is 50 years behind the world. Why are we so afraid of everything new? Everything that is new is good, if there is no harm in it; everything that is old is bad, if there is no good in it."

"The grandest socialist is Jesus Christ of Nazareth."

"The church is cursed with the idea of selfish, individual salvation. Too many are like the man who closed his shutters to keep in the sunlight. All you will find up in heaven is the love you have given away down here. You are not saved because you feel happy, but because you feel like making other people happy."

"The higher the organization the greater the corruption."

"A stick will rot worse than a stone, an egg worse than a stick. It takes a man to make a sinner, an angel to make a devil, a religious man to make a Pharisee. Religion without love is the cruellest thing on earth—worse than drink, worse than war."

"One kind of socialism says: 'Down with everything that's up.' Christian socialism means: 'Up with everything that's down.' 'The Church is the body of Christ. What is a body for? It is our means of communicating with the world'—and we wondered if the preachers saw a suggestion of a good sermon in that."

Dr. Pearse said a hundred good things. "What big gaps it would make in our churches if we should hang all the grumblers." "Whatever you don't like in the Bible is figurative." "It is wonderful how much religion poor people need and how much the rich can do without."

But what's the use botching up a living speech like this by trying to report it? You had to see this speech to understand it—yes, see it. The man was the speech, and one must see his picturesque attitudes and gestures, his mobile, expressive face to have any appreciations of Mark Guy Pearse.—W. N. T., in The Illinois (M. E.) Conference Journal.

A Medical Estimate of Prayer

AT the recent annual meeting of the British Medical Association a testimony was given to the therapeutic value of prayer which should be recorded over against the skeptical views of some scientists. Dr. Theodore B. Hyslop, Superintendent of Bethlehem Royal Hospital, has a reputation as a specialist in neurology and in the treatment of mental disease which adds weight to his words: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer." It matters not, in Dr. Hyslop's view, what are one's theological conceptions—anthropomorphic or rationalistic—of the infinite environment with which prayer attempts to commune; the effect is the same: "Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of the greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion. "I believe it," said he, "to be our object, as teachers and physicians, to fight against all those influences which tend to produce either religious intolerance or indifference, and to subscribe, as best we may, to that form of religious belief, so far as we can find it practically embodied or effective, which believes in 'the larger hope,' though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

But Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find its place to be foremost among restorative agents. Of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it "embodies the most healthy and preservative development of our social forces." Among the many

notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any.—The Outlook.

Germs of Mind in Plants

Do you know that plants have souls? That they feel, taste, smell, see, move and think? That they have a sense of life and an impression of the world all their own? Perhaps this is putting it rather strong, but you must read "The Germs of Mind in Plants", published by Chas. H. Kerr & Co., 56 Fifth Ave., Chicago, price 50 cents. The style is so simple and clear that the average man may understand and its contents are as interesting and fascinating as a fairy tale or the mystic deeds of a magician. It is worth many times the price.

Capitalism may cry peace, peace, but there will be no peace while there is profit in making guns and powder. The Socialist Party, by eliminating profit, will abolish war.—Union Sentinel.

Faint, Yet Pursuing

Splitting the evening silence like a wedge,
Our flying team sped its appointed way,
And high above the black horizon's edge
The full-orbed moon made night a softer day.
And ever as she sailed through cloud and clear,
One faithful star toiled onward in her wake,
Seeming as if, with heart of dauntless cheer,
Night's urgent queen it hoped to overtake.

In vain the toil, and to my inward eye
I was that star, the moon my flying goal,
Which through the spaces of an ampler sky
Still lured and baffled my adventurous soul,
Defeated ev'ry yet divinely blest:
One more insatiate striver for the best.

—J. W. Chadwick.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

In an interview in New York, Sept. 16, James R. Keene, who has thrice lost and regained a fortune in Wall Street, says:

And another bad feature of our enormous industrial corporations is the deplorable tendency to destroy, or vitiate, our mercantile independence as individuals. It is my firm conviction that the day is coming when the individual small merchant will cease to exist. In his place will be millions of persons working for wages and salaries, whereas yesterday and today they were and are proprietors. In other words I believe the time is coming when practically all mercantile and industrial affairs will be conducted by corporations.

There were two small items in the twenty-two pages of the Weekly National Bulletin of last week that leads us to hope that we may not be entirely smothered beneath useless motions meddling with every ephemeral local squabble that comes along. One was the protest from the Illinois state committee, requesting the national committee to keep their fingers out of the Minnesota clash and leave the Socialists of that state to settle their own internal differences.

The other was a three-line comment by Behrens, national committeeman from Missouri. He said: "Let us pause for one moment in our investigations, condemnations and hallucinations and expend our energies in organization, agitation, and education."—Social Democratic Herald.

The Massachusetts State platform which aroused such enthusiasm at the convention, and which was written by National Committeeman Wentworth of that state, has been issued in pamphlet form by the state committee with a picture of Comrade James F. Carey, candidate for governor, and the names of the other candidates for the state offices.

It is reported that William Detery president of District 7 of the United Mine Workers (anthracite) has joined the Socialist party. E. S. McCullough, member of the national executive board, and Charles Gildea, national organizer, who are now building up the union for the threatened fight next year with Baer & Co., are also active Socialists.

The condition which confronts the line of French statesman of puzzled uncertainty in regard to the effect of the union of all the Socialist parties in France, is duplicated in England by the same class. There they are confronted by a determined incursion into politics of the labor forces. No less eminent a man than John Morley, the famous liberal leader, in one of his public speeches declared that "Liberal or Conservative was living in a fool's paradise if he thought that there was not going to be a great movement and a great increase in the strength of Labor," and that "an awakened Labor party would make demands on Parliament that had never been made before."

A Socialist would most naturally ask. What else was there to do after the "Taft-Vale" decision? Would that American workingmen were as wise.

Comrades Brandt, Hildebrand and Vierling, who were arrested in St. Louis last week for speaking on the street, were each fined \$5.00 and costs the next week in police court. The case will be appealed and the fight for free speech carried to a successful conclusion. Notice has been served on the mayor and chief of police that meetings will be held regardless of their prohibition.

Socialists of San Diego have won their fight for free speech. The mayor of that city has vetoed the ordinance passed by the council recently at the behest of the business interests of the city.

W. C. Benton and six other Socialists were arrested in Kansas City a couple of weeks ago. The comrades in Kansas City are putting up a strong fight but the police say their action is a part of an organized movement to stop Socialist agitation.

The State of New Jersey is in a state of excitement concerning perpetual franchises and political parties are fashioning planks for their voters to stand on. Along comes the Civics Club of the Oranges and "hold that a grant of rights or privileges by a municipality for public purposes is not a contract, but a law for the public good, and that the powers and privileges of all corporations must be held subject to legislative modification and recall at all times."

"A State cannot by contract bargain away any of the essential powers of sovereignty, so as to deprive itself of the ability to employ them again and again as the public exigencies shall seem to require."

One of the fundamental principles of our law is that no legislature can bargain or give away the rights of successive legislatures. No franchise can legally be given by a legislature running beyond its own existence, if called in question by a later body. So no franchise is worth the paper it is written on should Socialists come in to official positions.

To affect this principle of law, the capitalists have created a legal fiction by which they call a franchise a contract. And their judges have declared that a contract is an inviolable thing. But when it suits the capitalists to invoke a law they are not troubled by any idea of consistency. Mr. Untermyer, capitalist and defender of Capitalism, the counsel of Mr. Hyde of Equitable fame, in a letter to the investigating committee says "I have never advised Mr. Hyde that your committee is without power of jurisdiction to make the investigation in which you are engaged. You have no doubt observed that the resolution authorizing the investigation directs that the committee shall, after the adjournment of the extraordinary session at which it was passed and after the body of which it is a part has ceased to exist, proceed with the investigation for the purpose of reporting to the next session of the Legislature." My opinion is based on the proposition that the Assembly has no power to direct an investigation to be held after its adjournment, and for the express purpose of reporting to a future Legislature not yet selected."

It may be said that, admitting the government can own and operate railways, it does not follow that it can own and operate a match factory, or a cigar factory, or a bakery.

I cannot see why. In fact, all three of the industries named are already operated by some government somewhere.

Russia makes matches, Austria makes cigars, Italian cities bake bread in public bakeries.

"The War of the Classes," the title of Jack London's book of economic essays, challenges controversy between those who do and those who do not believe in the existence of a class-struggle in this country. London makes his title an assertion that there is. He believes that the war is not only a civil

war but that the two factions extend internationally—the wage-earning class against the capitalist class; and that both are growing in self-consciousness and solidarity of interest.

Until very recently there has been in this country no clear barrier between the two classes because the stronger members of the lower class had many opportunities to rise into the position of capitalists. "But the day of expanding frontier, of the lottery-like scramble for the ownership of natural resources and of the upbuilding of new industries is past. Farthest West has been reached and an immense volume of surplus capital roams for investment and nips in the bud the patient efforts of the embryo capitalist to rise through slow increment from small beginnings. The gateway of opportunity after opportunity has been closed, and closed for all time. Rockefeller has shut the door on oil, the American Tobacco Company on tobacco, and Carnegie on steel. After Carnegie came Morgan, who triple-locked the door. These doors will not open again, and before them pause thousands of young men to read the placard: NO THOROUGHFARE.

"And day by day more doors are shut, while the ambitious young men continue to be born. It is they, denied the opportunity to rise from the working class, who preach revolt to the working class."

This statement of London's is, in reality, the text upon which he preaches, although he subdivides the book into discussions on "The Tramp," "The Scab," "The Revolution," and other controversial elements of modern society. These essays are the distinct utterances of a man with an industrial philosophy.—Everybody's Magazine.

A decision of the New York Court of Appeals has been rendered depriving the Socialists of that State of the right to the use of the name "Social Democratic Party". A special meeting of the State Committee was at once called and it was resolved to change the name to Socialist Party.

At the recent election for the Parliament of Spain the first Socialist to sit in the cortes was returned from the city of Bilbao. Pablo Iglesias, a printer and pioneer of Socialism in Spain, is the comrade who broke into the legislative hall of the effete monarchy.

In the province of Schwarzburg-Rudolstadt, Germany, the Socialists appear to have almost succeeded in wresting the popular branch of the legislature from the old parties. The Socialists won eight seats while the other parties secured but six, and there will be second ballots in two more districts. In the last legislature the Socialists held seven seats and the opposition nine. So the incoming legislature will either be controlled by the Socialists or a tie.

Owing, chiefly, to the energetic action of the local Socialists, the workers of Cape Town, South Africa, now have a splendid labor temple. A workmen's club is situated in the same building. There is a large recreation room and tea and coffee rooms, besides a large concert and meeting room. The Socialists are also accommodated in the building.

The action of the Socialists of Sweden had much more to do in settling the differences between the latter country and Norway than the politicians and the newspapers are willing to admit. It will be recalled that two weeks ago the commissioners representing both countries were unable to agree, and some of the dispatches stated that feverish preparations were being made in both countries for war. Suddenly it was announced that an agreement had been arrived at, but no details were given relative to the changed tone. It transpires that while the commissioners and their partisans were the loudest

in their contentions, the Socialists of Sweden issued a manifesto stating that if war is declared they will order a general strike and paralyze the whole country. Then the statesmen ceased quarreling and arranged a settlement.—Cleveland Citizen.

Wisconsin Notes

The Racine comrades held a very successful meeting at Island Park last Sunday. Over one thousand people were present. Comrade E. E. Carr, of Danville, Ill., was the speaker. Arrangements are now being made to carry on a lecture and entertainment course there throughout the winter. Carr has been secured for the opening evening in November.

The Racine Daily News has opened a column of its paper one day each week for the discussion of Socialism, the matter to be supplied by the Social Democrats of that city. Racine is a typical American industrial city which, from all evidences, cannot stay out of the Socialist column very many years longer. The Social Democrats cast over 1,700 votes last spring at Racine, electing four aldermen and three supervisors. We are thus already the second party.

A stranger attending the meetings of the Milwaukee Common Council must be struck by two things. First, that when a Social Democrat speaks, all the aldermen listen, some of them rising from their seats and going forward in the aisles to hear more distinctly. Second, that while it is impossible to decide from the aldermen's speeches who are Republicans and who Democrats, it is very easy to decide who are Socialists and who Anti-Socialists. The line-up has come in the Milwaukee Council at least.

Another example of what the Social Democratic officials can do, even while a minority, is shown in the struggle over the Milwaukee Electric Lighting plant. The people of Milwaukee have voted repeatedly and by overwhelming majorities for a municipal lighting plant. But the Republican and Democratic aldermen refuse to take the necessary steps. And this proves, (the Socialists never lose the opportunity of pointing out) that we must have still more Social Democrats in office, for the nine Social Democratic aldermen have stood firm upon every vote in the City Council.

The Republicans and Democrats defeat the will of the people in spite of the Socialists because it requires a three fourths vote of the Council to pass the necessary bonds. Meanwhile, however, the Social Democrats in the State Legislature at Madison came to the rescue. [Which again shows the value and necessity of having Socialist State as well as City officials. Milwaukee owns its water plant. Rates are so ridiculously low that people laugh when they go to pay their bills and yet in spite of that fact thousands of dollars have accumulated in the city treasury from this source. The Socialist Legislators at Madison secured the passage of a bill allowing the city of Milwaukee to appropriate this surplus towards the construction of a lighting plant, thus enabling the city to build without the bonds. The vote to make this transfer requires only a majority. This action has been taken, corporate interests are circumvented and it now looks as though Milwaukee is finally to have a municipal lighting plant in spite of the capitalistic politicians. Thanks to the splendid and persistent fight of the Social Democrats.

Carl D. Thompson,
State Organizer.

THE CHRISTIAN SOCIALIST FELLOWSHIP

AN INSPIRING REPORT

DEAR COMRADE CARR:

The series of meetings held under the direction of our Goshen Fellowship the last week in September was a success in every sense of the word. It was an experiment in our special line of propaganda. Comrade Frank Goodman and I began the series at Prospect School House Sept. 23d. Comrade Goodman was at his best and the people received the message with deep attention. Comrade W. D. Wattles came to us direct from Oden, Ind., where he held an all-day meeting with Comrade Hollingsworth's fellowship Sunday, Sept. 24. We assisted Comrade Goodman in his New Albany campaign Sept. 25, and spent nearly all night discussing the fellowship work. It was a glorious conference, a foretaste of what our coming national assembly will be.

Meetings were advertised to cover this entire section of country where I had preached and spoken along social lines but never a clear Socialist message. Liberty School House some miles above here was crowded to hear Comrade Wattles on the "Unity of Life." He presents Socialism in such a simple, pleasing, and impressive manner that prejudice and opposition melt away at once. Many came from Liberty and Prospect to the main meeting the next night at Goshen Hall. Here the prejudice and opposition to our work were strongest, but a full house greeted us and Comrade Wattles delivered a powerful message on the theme, "Let Us Make Man." Definite Social awakenings resulted and the meetings became the sole topic of discussion for miles. We were challenged to debate at the next appointment with the best talent the opposition could procure, and only the heavy rains prevented another memorable meeting. Comrade Wattles held a big street meeting with the Louisville comrades Friday night, and Sunday morning and evening preached to the Goshen Fellowship at our labor chapel on the Ohio River. These two services crowned the whole series and confirmed our members in the faith for all the future. Definite social conversions resulted, one of the most prominent and consecrated Christian women in the community coming out gloriously into the light. It is impossible to describe the impression of these meetings. Comrade Wattles, who has had years of experience as a minister and party worker, said that at any one point, prejudice being overcome, a few nights would take hold of the people with irresistible power. Expressions from the opposition proved that while the class struggle had not been shown in a way to arouse needless prejudice, these people felt themselves in contact with a factor, never before recognized and classed, against down-trodden humanity that Socialism comes to uplift. This conviction worked with really wonderful effect on some and proved that our social gospel is potent to transform the capitalist mind. The people never heard such preaching. Comrade Wattles, in appearance and manner as well as spirit, resembles Abraham Lincoln as you would imagine him, and though he talks lovingly every thought and utterance cut to the core.

Many copies of the CHRISTIAN SOCIALIST were distributed, and while the cause is too new to expect subscriptions right away it is but a matter of time when we hope to see many families take the paper. The collections were very satisfactory. Comrade Wattles and I carefully discussed the ways of interpreting our socialist philosophy to the religious mind. He and Comrade Hollingsworth have some very important plans which will be communicated to Comrade Donaldson. Comrade Goodman spoke at Glendale, Ky., 50 miles below Louisville Sept. 30th, and we hope to have Comrade Wattles down there for a great work this winter. I expect to begin speaking at Utica, Ind., and at points in Louisville, preparatory to social revivals with Comrade Wattles as soon as my regular party work for the fall is done. I can not help writing enthusiastically.

Fraternally,
LUCIEN V. RULE.

ST. LOUIS, MO.

DEAR COMRADE D:

It is a question whether the Brotherhood as a body could enter your Christian Socialist Fellowship as you will see by our Constitution our work is Catholic in its broadest sense. Jew, Gentile, Christian or Pagan, all are welcome. We want "the equal welfare of all humanity."

Still there is no reason why we should not work in harmony even if you are out for saints while we are catching sinners and your idea of a conference shall be carefully considered.

ROBERT W. IRWIN, Sec. of
Brotherhood of the Daily
Life.

(I feel sure that acquaintance alone is necessary to cement the Christian Socialist Fellowship

workers and the Brotherhood of the Daily Life workers in the closest bonds of Union. O. F. D.)

MCKEESPORT, PA.

DEAR COMRADE D:

I have been reading "The Christian Socialist Fellowship" column in the Christian Socialist, and I write you to say that I too am interested and I hope the project will materialize. When the date of the Conference has been set I hope I may learn thereof and that I shall be able to attend.

I would like to start a Christian Socialist Fellowship in my Church, but am not quite sure that we are ready as yet for such an organization.

REV. AARON NOLL, Pastor
of The First Reform Church
of McKeesport, Penn.

WAKEFIELD, MASS.

DEAR COMRADE D:

I have given much thought to the Christian Socialist Fellowship and wish to take an active part in it, if possible.

It has occurred to me that it would be better to get thoroughly ready before attempting to organize. You ought to have your plans well in hand before meeting at all. Also you ought to have as large a list of those interested as possible. The first meeting ought to be a sure success with a good attendance. I do not mean a big crowd, but enough men meaning business to impress each other and the public. It would be far better to wait a year, if necessary, in order to bring this about. This time could be well spent in searching the country through for men ready to co-operate heartily and who will be on hand at the first meeting. Then you can have a meeting that will strike with power. I fear, if you meet this fall it will be without much good to anyone, because you are not ready and do not know your constituency enough as yet.

I see great promise in our movement, if it can be rightly engineered. We must have the right men in at the beginning. I do not mean "big" fellows, D. D.'s, or anything of that kind, but men who are dead in earnest, will stick to it and work in traces faithfully. Have you men for this? The kingdom isn't coming this year, though it is bound to come. Let us not rush in where angels will not tread yet awhile.

Do not let me put you back one moment. This is not to be discouragement, but only my expression of how important I think this project is, and how anxious I am that it shall succeed from the first day. I do not mean that we shall reap hurras and apple-blossoms; but that we shall be able to go steadily on to all the knocks and hard work that will come, without flinching, because prepared.

Yours truly,
GEORGE W. COOKE.

(I fully agree with Mr. Cooke. My suggestion of a conference was to get an expression before the public so that our movement might be understood and a committee appointed whose duty would be to bring the Fellowship to the attention of as many as possible, thus finding our friends and constituents. This committee was to bring them together to create the Fellowship and finally organize. O. F. D.)

RIVERSIDE, CALIF.

DEAR COMRADE:

If you can get even a small number of good men and women together in your proposed convention what they say and do will carry weight. The public will soon understand as if by instinct, if there is a nucleus of the never-give-up sort; and perhaps few such movements have had a better start than that would give us.

I suppose the first aim would be to effect an organization by which to form a working body of agitators to influence public sentiment and votes, a task of time, even for administrative genius, but I believe the season is ripe for it. Could an annual tax be paid by members as in the So-

cialist parties in all countries? If the movement can be well set on foot, I should be glad to give \$5 yearly unless my health fails.

I would have the call broad enough to embrace all who can stand on the platform of the Mountain Sermon. The platform should avoid anything opposing the Socialist Party platform.

WM. H. RANDALL, Pastor of
Baptist Church of Riverside,
Calif.

Serious thought and common-sense seem to govern the men who shape the Christian Socialist Fellowship. There is an evident desire to create something into which they are willing to put their life with its best thought and energy.

Many say frankly that they cannot attend the conference this fall or winter, yet wish to be identified with the movement. Many question the advisability of a general assembly.

My own suggestion is that the first meeting be of chosen representatives and be limited to seven Christian Socialist Fellowship men and representatives of any organization whatsoever that may wish to attend by a duly chosen appointee with proper credentials. The seven men to be chosen by a referendum to all who have or may show an interest in the movement.

Let these men give expression to the purpose, requirements and organization of the Fellowship, so that we may all understand what is meant by it definitely. Also name a committee who shall ascertain the friends of the movement, organize groups and prepare for a general conference during the coming year.

If this is favored, I would name George W. Cooke, of Wakefield, Mass., E. E. Carr, of Danville, Ill., and J. W. Wells, of Portland, Ore., as a nominating committee to name the Christian Socialist Fellowship men whose names are to be substituted to a referendum, seven to be elected.

I do this simply to give definite form to the present movement, and will gladly submit to any change or modification desired by the comrades.

OSCAR F. DONALDSON.

Books Received

"On Holy Ground," illustrated, 488 beautiful pages, J. B. Lippincott Co., Philadelphia.

"Politics of the Nazarene," 288 pages, 50 cents, O. D. Jones, Edina, Mo.

The Wisconsin State Executive Committee has under consideration the publication of a pamphlet upon the subject of scientific, constructive Socialist tactics such as are adapted and necessary to our American conditions. Comrade Victor L. Berger, who is familiar with the Socialist literature of three languages, has been asked to draft an outline and submit it to the comrades for consideration.

The capitalistic city school board in Milwaukee proposes to reduce the wages of the teachers in the public schools who are beginning from \$450 to \$400 per year. And still the cost of living has gone up over 40 per cent during the past ten years. The teachers have appealed to the Social-Democrat on the school board. At last many of the school teachers are beginning to perceive that their interests also lie with the Socialists. They too are becoming "class-conscious."

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The Christian Socialist Fellowship

It is gratifying that so wide an interest is being manifested in Christian Socialism and the Christian Socialist Fellowship. Owing to the many inquiries that are coming concerning the relation of this new Fellowship to the churches and the Socialist party, I feel it my duty to say that I should be heartily opposed to a fellowship with the purpose of starting a new church or a new party. The Christian Socialist Fellowship should stand.

First, for Socialism. It is no indefinite expression of mere sentiment. It means world-wide revolution. It stands squarely with and for the International Socialist Party, affiliating particularly with the Socialist parties of the United States and Canada.

Second, for Christianity. Not for dogmatic nor sectarian Christianity, but for Christianity in general—and in particular with reference to the economic relations of man with man. While recognizing what good there is in certain Pagan religions, our Fellowship should nevertheless be Christian in the deepest, truest, broadest sense. Those who would sacrifice our magnificent opportunity to make Socialists of the Christian people of America for the sake of vague sentimentality concerning other faiths which are so little concerned here, will probably find that the Christian Socialist Fellowship is too intense and "too narrow" to suit them. The hope of America is not in applied Paganism, but in applied Christianity.

Yet we should freely and lovingly welcome to membership any Jew, Hindoo, or other religious socialist who is broad enough to work with us under the name of Jesus. My point is that the Words of Jesus—the Sermon on the Mount, the Golden Rule, the Lord's Prayer and many others—afford us the best religious expression of our spirit and purpose and furnish an authority for our appeal to the seven million nominally Christian families of America that it would be insanity on our part to neglect.

Personally, though an extreme liberal in theology, I accept Jesus as my Teacher, Leader and Master. And though I fall so far short of the standard, I feel that Sheldon's startling question, "What would Jesus do?" is the most sane, righteous and practical that has been asked in modern times. It is more helpful to many than "What would God have me do?" because it points to a concrete, Personal example.

Whatever changes may come in theology, the world will not lessen its esteem for the great Nazarene, and under socialism his words will shine with a glory and exert a power entirely unknown since apostolic times. Therefore, let us not hesitate to shelter our Fellowship under the safe shadow of his mighty name.

Third, it should not be denominational but interdenominational. It should sustain a relation to all the churches similar to that of the Y. M. C. A. and the W. C. T. U., admitting to fellowship and activity in the work all who believe in socialism and religion, without expecting or desiring them to sever their relations with or cease their activity in their respective churches. It should also admit any who are in hearty accord with its spirit who may not wish to belong to any church. Here and there ministers who do not fully harmonize with existing churches, or who feel that for the present their work will tell best for God and humanity on an independent line, will be able to give more time to this special work and will naturally find for themselves in this field a blessed opportunity; but the ministers of all denominations should be welcome to this fellowship and at the same time urged to remain in their

respective churches where they may preach "the whole gospel" to a needy people. Let not the pastor desert the flock because it seems slow or unruly. THE GREATEST OPPORTUNITY FOR CHRISTIAN SOCIALISM IS IN THE CHURCHES. And we have churches enough already.

I realize, also, that local conditions may arise where the Fellowship must, temporarily at least, assume the role of a church. And often the fear of a rival organization will stir the churches to greater activity, as is evidenced by the action of the Presbyterian church on Labor.

Where such independent churches are formally organized, I believe it would be better for them to take some other name—Peoples, All Souls, Unity, etc.—and leave the name Christian Socialist unhampered by denominational associations, so that it may, without needless prejudice, have a fair chance to arouse and rally the most Christ-like people of all the churches.

My hope is for a great, disturbing, instructive, inspiring, unifying movement in and through the churches, including, of course, such independent societies as may of necessity arise, which shall finally array Christianity in America squarely against "the root of all evil"—competition for the almighty dollar—in favor of true Christian brotherhood and "turn the world upside down."

—E. E. C.

Intercollegiate Socialist Society

The proposal to organize a society of college graduates and those connected with college work for the purpose of bringing socialism to the attention of students has met with a wide response. More than two hundred men and women have signified their intention to join. A meeting for the purpose of organization was held in New York, September 12, when more than fifty persons were present. The meeting was most interesting in every respect. Much diversity of opinion was developed on various questions, but the utmost harmony and goodfeeling prevailed. A provisional organization was perfected, and a constitution adopted. These are to be submitted to the membership for acceptance. The following officers were elected to serve until the first annual meeting in April: President, Jack London; first vice-president, Upton Sinclair; second vice-president, J. G. Phelps Stokes; secretary, Miss M. R. Holbrook, box 1663, New York; treasurer, Owen R. Lovejoy; executive committee, Morris Hillquit, Robert Hunter, Mrs. Darwin J. Messerole, Geo. H. Strobell, Harry Laidlaw, George Willis Cooke. It will thus be seen that two of the regular contributors to the Christian Socialist have found place among the officers of the new society. Several of those present expressed the warmest approval of the work of this paper and admiration for its influence and ethical purpose. This society gives much promise for the future and real enthusiasm was expressed in regard to the work it may accomplish. It was a splendid company of men and women who met to give it life and purpose.

—G. W. C.

"Thoughts of a Fool"

We are glad and proud of the efforts Chas. H. Kerr & Co. have made to publish books helpful to the cause of Socialism, but the above named volume is a venture so foolish that we wonder greatly how they were hoodwinked into handling it. There are some bright things in it, drawn from the current of modern thought, but on the whole the book is flippant, reckless and indelicate in style and substance. It ridicules Socialism and boldly advocates anarchy, atheism and free love, especially glorifying bastardy,—the frontispiece being the portrait of the bastard child whose origin the book exploits.

The reason the former publishers made a failure of it was not, as Kerr & Co. suggest, because of their "capitalist minds", but because it is unfit for popularity among thoughtful, righteous people and is not interesting enough to catch the reckless crowd. It will be vastly more than a failure in the hands of the present publishers, for it misrepresents and disgraces them as well as the cause they have espoused.

Fortunately the book is so trashy that it will do but little harm directly. We mention it merely to protest in the name of Socialism against the attempt to graft such a silly, vile and anarchistic book upon the Socialist movement. Books of this sort (and others more dangerous because they are more ably written) give ground for the injurious attacks made upon Socialism in the name of decency and good government by many worthy citizens who have not studied Socialism thoroughly enough to know that such writings are its worst foes, because—seeming to grow out of the Socialist movement—they are its worst traducers.

Between anarchy, atheism and free love on the one side and the horrors of the competitive system on the other, the majority of American citizens will forever choose the latter. And every attempt to fasten these harmful doctrines upon the Socialist movement costs us Socialist votes and puts the most effective weapons into the hands of our enemies.

—E. E. C.

An Elastic Phrase

We all declare for liberty, but in using the same word we do not mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor.—Abraham Lincoln.

Recovering the Social Ideals of Christianity

BY CARL D. THOMPSON

THE social ideals of Christianity are being recovered. For the last few centuries they have been lost, or at least neglected. This is natural, perhaps, in view of the extreme individualism of these times which has unquestionably reflected its influence upon religious thought.

No stranger thing has occurred in recent years than the way in which the Church rejects social ideals which were the original purpose of Christianity. These ideals, once the inspiration and the glory of the religious world, are now seldom mentioned among the religious teachers; and often when presented are looked upon as some strange obtrusion.

But now, the ever increasing interdependence of human relationship, born of our inevitable economic evolution, is forcing us back to a re-seeking of the social ideals of Christ. And here and there are those who are groping for these lost ideals. They are finding them. And with a fresh and new enthusiasm they are beginning to announce them to the world.

Here, for example, is the idea of the Kingdom of God upon earth. It is just now beginning to be conceived as the great social ideal. Without doubt, to most of the millions of religious people of the world it is still a mere abstraction. But to an ever increasing number of earnest souls it is assuming the social economic significance that it had in the minds of the prophets that made the Roman tyranny tremble for the fear of a working class revolution.

Or, again, there is the idea of the Brotherhood of man,—

"The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race."

It is a social ideal. And even more specific, more realistic, one could trace through the struggles of the Hebrew prophets down to the book of Revelation the municipal idea of a "City of God" to "come down out of Heaven" and be established upon the earth.

It will perhaps seem strange to those who have never thought of the Bible as anything but a book of devotions, or a jumble of fairy tales (according as the reader happens to be friend or foe to it), that here are recorded the actual struggles of men, in many different ages to make their native cities places of social and civic righteousness. But nothing less than just such practical efforts as these are what have been involved in many of the so-called religious movements of history.

Isaiah was by no means a weak sentimentalist. Unless all literary and historical criticisms fail, Isaiah was a great statesman and a mighty politician. His efforts for the civic regeneration of his country centered almost entirely about the city of Jerusalem. He found the city that should have been just and clean, full of boodlers, grafters and political tricksters. Against these social and political evils he flung himself with all his might in efforts exalted by the highest possible ideals. He tried to make his city a "City of God." (See Is. 1:21-27.)

And in one form or another the same ideal has come to men in other ages and other lands. We may recall the attempt of Arnold of Brescia at Rome. Two centuries before Dante and nearly four before the Reformation he conceived the idea of a free, popular government as an organized expression of the Spirit of God. He appealed directly to the people of Rome; wiped out the abuses of the clerical government abolished the Pope and for thirteen years the people of Rome governed themselves.

But better still, and fraught with even greater inspiration, is the story of Savonarola and his effort to make his native city of Florence a truly Christian city. "In him lived again the spirit of the Hebrew prophets, their moral power, their spiritual insight. He held before his own eyes and those of his people the vision of a tempered liberty, inspired and sobered by religion and morality. If that could be restored, Florence might become a City of God." Savonarola did not leave his ideal shimmering in the clouds. He drew it down into the streets of the city. He became its political leader. He directed the framing of its laws and institutions. He "meddled in politics." He was intensely practical.

Savonarola died a martyr to his attempt to make Florence a Christian city. But, it may be, the flames that lighted his dying face will yet illumine the way for others who in richer, ripper years shall reach up again and draw down this ideal of a righteous city into the streets, the courts and council chambers of modern municipalities. The attempt to establish social and political relations upon a truly just and spiritual basis is the most divine task given to men.

Isaiah, Jeremiah, John the Baptist, Jesus, Savonarola at Florence, John Calvin at Geneva, the Puritans in New England,—all these and many others were inspired by much the same divine ideal—the City of God on Earth. And, as Fremantle says, "If this be regarded as Utopian at the present, the presence of the vast subterranean forces of Democracy and Socialism will certainly make it practical ere long." These are only the merest suggestions of the social ideals that seem now to be returning, here and there, to some expectant souls of the religious world. Let us hope that they will be completely restored and if possible heightened. And then, let us hope, that with these ideals shall be coupled a PRACTICAL PROGRAM by which we shall betake ourselves to the next

steps upon the way to their realization. It is this that will save our idealism from discredit and glorify our efforts with practical results. That "practical program," it is needless for us to say, is, in our judgment, Socialism.

NOTE:—The writer would urge those who would like to see the above lines of thought developed farther to read F. W. Fremantle's book, "The World as the Subject of Redemption." It is a most inspiring presentation of the social and civic ideals of Christianity.

WHO WILL FEED THEM?

Sometimes I think of the multitudes of people who have not yet come to soul-consciousness. In their hard struggle for a mere physical existence, the opportunity has never come to them to realize the only true existence—the soul finding God and getting an imperishable desire never to lose him.

What good does it do to tell the masses that they should find an hour each day in which to have communion with God—the Eternal Love? I might as well tell my two year-old baby to do so. They know not what it means. Are they to blame?

How pitiful it is, day after day, as we pass humanity on the street, as we gaze into their faces, wondering about their lives and looking for the signs of soul-life and soul-growth and are utterly disappointed. Once in a great while our eyes meet those of some stranger and as we pass we say, "There is one whose soul's light has reached his face and is beaming its loveliness on the lives that come in contact with it, and is doing them untold good, even though unconsciously to some."

Ten million poverty stricken in our beautiful land! How heart-rending! But I am wondering who can tell how many there are whose souls are hungry for food. Who will feed them?

Who are feeding the "lambs" and the "sheep"? Many appear to be trying to do so, or pretending to do so, but the principal trouble is they have no food to give. I heard of a brilliant young minister who said that he had not had any deep soul experience. How can such an one go into his pulpit Sunday after Sunday and face his hungry flock without being able to break to them the true bread of life! Why does he not spend an hour a day trying to get into touch with God, hours a day, if needful, till his soul is filled and flowing over! Then will his people be fed. Then will they be gently led to see the visions he has seen in his hours of communion with the Father, and the food thus given will be an inspiration to nobler living.

How our scientists toil hours, weeks, months, years in their efforts to discover truth that only benefits the physical and does not touch the soul-life. Where are the searchers for truth in the spiritual realm that can match such noble effort to find truth as that of our materialistic scientists? It makes us long in our souls for just such constant, persevering efforts to be made in the spiritual realm. Who can tell what measureless blessings await those who are willing to pay the price of thus getting spiritual truths! We are immortal beings and we must come to soul-consciousness so we can have soul-development. When humanity gets its slave-shackles taken away for ever, then will there be no excuse for its soul not blossoming out into that which is beautiful, glorious, divine.

Longfellow said:

"Not enjoyment, and not sorrow
Is our destined end or way,
But to act that each tomorrow,
Finds us farther than today."

Not enjoyment should we seek, but soul-perfection.

Soul-mastery—is there anything in the Universe to be desired in comparison with this? Who has it? Who wants it? My soul answers, I want it. Am I willing to pay the price?

MRS. ELLA CARR.

Death of a Socialist Poet

News comes of the sudden death of Frederic Lawrence Knowles, of Boston, a graduate of Wesleyan and Harvard Universities, one of the most promising of our younger poets. He was thirty-six years old, had been connected with several publishing houses in Boston as literary adviser, and had published two volumes of verse which gave those most competent to judge the opinion that he more than anyone else promised to give us a really great poet in our day. He was a master of poetical form, had a lyrical gift that was rare, and showed a boldness of conception which gave promise of large things in the future. He was not a member of the Socialist party, but the trend of his thought was decidedly socialistic. I said to him a few months ago, "The Socialists are copying your verses and you will soon be counted as one of them, if you are not careful." He replied, "I am glad to know they are appreciating what I write, and I am ready to accept whatever verdict comes from sympathy with their cause." He showed himself strongly in sympathy with the cause of labor, and with great vigor and expressiveness he championed the larger social ideals of our time. Great is our loss in the death of so noble a man and so promising a poet.

—G. W. C.

"The heart of the world is love. There is no answer to all questions between men like that. Nothing is ever settled right until it is settled by that test," says Rev. Charles M. Sheldon in "The Heart of the World." And this mighty truth will abolish wars, mobs, strikes and all competition for the means of life.

A Christian Socialist

An address of a workingman in a meeting of German Baptist Ministers. Translated from the Philadelphia Tageblatt.

In a conference of German Baptist Preachers held recently, a workingman by the name of John Leypoldt, woodturner by trade, made an address on Socialism. He said the following: I am no preacher, nor professor, only a workingman, but I am encouraged to express my convictions, because I am convinced that Jesus and the Bible are on my side. What I will say, will bring me no honor, more likely attack and persecution, which is not desirable especially when I look upon my family; but Jesus says: "He that loveth father or mother, wife or child, more than me is not worthy of me." My theme is "The Bible and the Social Question."

The Bible teaches that the Egyptians made slaves of the Jews, that God called a Moses to free them from their slavery. The Bible also teaches us, that God gave the Jews equal manna in the desert; that Joshua divided the land of Canaan equally among the Israelites; that Jesus defended the poor. On the other hand, the rich, especially the leading element in the church and government, the Sanhedrin, Christ criticised sharply, yes, he spoke a woe over them. Matt. 23, 14. "Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers, therefore ye shall receive the greater damnation." And Matt. 23, 24. "Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the others undone. Ye blind guides which strain at a gnat and swallow a camel." Jesus, preaching the gospel (glad tidings) to the poor, saw it as a greater wonder than resurrecting the dead. Jesus said to the disciples of John the Baptist, who came to him: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them." The leaders of the Jews pressed and strained out of the poor whatever they could. Jesus defended and helped the poor, therefore they called him Beelzebub, therefore they had no rest till he was crucified. Yes, they were so blind, that they thought God must help them, because they called themselves "the people of God", when Jerusalem was surrounded by the Romans; but the Spirit of God was on the side of their hated enemy, the Nazarene. The Bible teaches us, that the first Christians had all things common and mutual, which was truly Christlike and truly socialistic but later on the Church became a servant of the state, the government, and did not remain solemnly a minister of God. A prominent minister, now Professor Rauschenbusch of the Rochester Theological Seminary of Rochester, N. Y., has said that Christianity and Socialism are closely connected, and related to each other. He says about the touching-points between Socialism and Christendom:

I. Both protest against the present social condition of the people, and are looking forth to a revolution. That this is true of Socialism, no one will need further proof of. Socialism protests against the oppression of the present social system and is looking forth to the socialistic government. The same protest and the same hope is to a certain degree the backbone of the teachings of Jesus and his disciples. The spiritual predecessors of Christianity were the prophets of the old Testament, and the kernel of their preaching was the promise of a perfect "Kingdom of God" on earth, where oppression and injustice would be no more and the people would live in untroubled peace, each one enjoying to sit under his own vine and fig tree. John the Baptist, the predecessor of Jesus proclaimed the nearing of this kingdom and asked therefore as preparation for it, the doing away of the social condition of that time. The "Kingdom of God" on earth is the centre of the teachings of Jesus. He spoke not how one could come to heaven but how heaven could come to us. "Thy Kingdom come, Thy will be done on earth." You will acknowledge, my friends, if in the social system God's Will should be supreme, there will be a revolution, and such an one as will go to the root. This revolutionary thought possessed the first Christians. A fundamental thought in the teaching of the apostles' epistles was the difference between "to aion houtas" and "to aion mellon"; that is, between the present world-period and the future one, or to class it with the modern phrase, between the present society and the future. The first the Christians cared naught for, the other they longed and strove for. How intense these thoughts were in their hearts, one can see from the Revelations. The ruling nations of that time, on account of their eagerness and cruelty were classed as beastly forms. The empire of Rome is called a vile woman. The errand of this book is the drama of the fall of the world powers, and the establishment of an ideal kingdom. The book of Revelations is a revolutionary script. The standing powers soon felt with their usual fine instinct the revolutionary force of these new thoughts. It is little thought of, how the *Social substance of Christianity brought forth the Christian persecution*. There were many new religions in the Roman Empire at that time, but they were not persecuted with such persistence and energy as the Christian churches, because they were only few religions and no attempt to establish a new society. Not very long, however, and the time came, when the standing powers took the young giant and harnessed him to their wagon, and he became their servants. Christianity was now being approved of by the powerful. At the same time the revolutionary character disappeared. Instead of a new

people, there was a new religion; but nevertheless the revolutionary character of Christianity did not disappear altogether. There always remained a protesting power. Wherever people who were in earnest with the thoughts of Jesus abode, there was also an attempt made to change the social circumstances and to realize the ideal life. In the reformation religious freedom and political revolution went hand in hand. The moving power in the great English revolution was Christianity, and out of the English revolution all other modern revolutionary movements sprung forth, like the branches out of the stem. If church history does not state this clearly it is because it shows partiality. World history narrates chiefly of wars and its leaders, and little of the life and striving of the common people.

II. Socialism and Christianity harmonize herein, that they blame the cause of the present unhappiness on the upper classes and seek to protect the lower classes. The prophets put the blame continually for the national misgovernment in Israel upon the rich and the powerful. I know of not one place in the prophets, where the sins of the lower classes were blamed or held responsible for it.

Jesus supported the people in all his active work. Out of the working people he gathered his disciples. His enemies grew out of the ruling classes in the large city of Jerusalem. They wanted to capture Him, but they did not dare to do it, because they were "a afraid of the people." The Christian church gathered its first flock from the lower classes. The Apostle Paul says with pride that the church has "not many wise after the flesh, not many mighty; not many noble are called". Jacob protested that the rich should have especial honor, because they were just the ones, who were taking the Christians before judgment; but out of the poor God built his church. Therefore Christianity and Socialism find their strength in the people and direct their thoughts against the upper classes.

III. Both claim equality of the people and the abolishment of classes. Jesus classed the passion after power which characterizes mostly the great ones in this world, as entirely against his fundamental principles. He forbade his disciples to use a title, in which the classes of the people are shown. They should live as a gathering of brethren, and only God should be over them. The only claim of distinction gives the willingness, that one does not claim anything for himself, but puts his abilities unclaimingly in the service of all.

IV. Socialism and Christianity protest both against national pride and national hatred. This is the result. Christianity and Socialism are not unharmonizing. One can be a Christian in the sense of Jesus and at the same time be a Socialist, and be a better Christian because he is a Socialist, and one can also be a better Socialist because he is a Christian. We are striving on both sides for a better life on earth, for the people than there has been till now. So far Prof. Rauschenbusch. The upright Christians wish that we should return to the time of the apostles, or better to bring on the apostolic church. Socialism does not remain by the pious idea, but it wants to bring it to reality. If the Christian church and the Christian governments would bring the apostolic generation on, then not only the postal interests and the open parks would be mutual property, but the railroads, mines, industries and commerce would be mutual property. Then the earth would be "the Lord's" in reality, and the millenium would make its beginning. Now there exists a robbery in the business life. Capital is the large Babel. The so called Christian governments, which give laws for capitalism and make them against the poor man, are in reality the Antichrist, which is the leading element in the church which adores the golden calf, the false prophet. We as Baptists abhor the fundamental idea of the Jesuits, that the purpose hollies the means. Are we Baptists not doing the same with John Rockefeller's contributions? The Bible teaches us that they misused the rights and that they gladly took gifts. J. Rockefeller knows well enough that as long as we Baptists take his money we are dealing after the German proverb: "Silence is gold." Certainly there are some rich men who are Christians now, as there were at the time of Christ, as John says: "Nevertheless among the chief rulers also many believed on him."

One must know Jesus to love him, and one must be familiar with Socialism before he can love it. The workingman is only misled by reading capitalistic newspapers. It is a wonder to me how an upright thinking Christian casts aside the good Christian efforts of Socialism. When we want to be upright with ourselves we must acknowledge the good, because the bad are to be found among us also, with their ungodly doings. We have seen that the "Word of God" is full of Socialism, why should not the teachers and ministers of God's Word be socialists? If the ministers of the gospel and the church members, do not care for the workingman who has fallen under the capitalistic robbers, and leave him lay on the way like the priest and Levite, then we are responsible if a bloody revolution should take place. In Ezekiel 33rd chapter 6-7, we read: "But if the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." But if the ministers and the members will follow the example of the good Samaritan and help the poor workingman who has fallen among capitalistic thieves, then let God's Word be preached, not timidly but pure and wholesome, then there may be a peaceful revolution. The second greatest commandment of Jesus would then be brought into reality and would be fulfilled through the ballot namely: "Love thy neighbor as thyself." Then certainly Babylon, the anti-Christ government will fall, and Christ's true kingdom will be established on the earth.

Trend Of The Social Movement

BY GEORGE WILLIS COOKE

WHEN I was lecturing in July at the "Mother Chautauqua," Chautauqua Lake, N. Y., I was asked by an Ohio clergyman to give him a list of the best Socialist books of recent date. I have thought others might also wish to know something of the books in which socialism finds interpretation.

The six books I think most important for any one who would know what socialism represents to-day I will first speak of briefly. "The History of Socialism in the United States," by Morris Hilquitt (New York, Funk and Wagnalls, \$1.50), is well written, and indispensable to an appreciative knowledge of the socialist movement in this country. Here and there one might wish for a more extended treatment, but the book is fair to other movements, judicial in tone, and fully appreciative of the limitations and merits of the Socialist party. To this should be added W. J. Ghent's "Mass and Class" (New York, Macmillan, \$1.25), a book full of facts and up-to-date information about social conditions in this country, and which gives a fair-minded and moderate view of the reason why one should be a socialist. It is the best work I know of for presenting socialism in a direct, graphic and unbiased statement. With it should go Mr. Ghent's "Our Benevolent Feudalism" (the same publisher and price), written before he became a socialist.

Following these works, and in some respects more important than either of them, is "Modern Socialism as set forth by Socialists in their Speeches, Writings, and Programmes," edited by R. C. K. Ensor (New York, Scribners, \$1.50). The general introduction to this book gives a very good though brief view of socialism as it exists in the leading countries of the world, and a correct statement of its principles. It gives the only definite statement in English of which I know as to the differences between "revolutionary" and "reformist" socialists. It also gives important selections from the writings of the reformists, such as Millerand and Webb. Too often the socialist journals in this country condemn the "revisionist" movement, but they never tell us what it is or what it desires. Here the subject is cleared up, and one has an opportunity to judge for himself. Then follow about thirty most important selections from socialist literature, including the writings of the leaders in England, France, Germany and Holland. Here are selections from Bebel, Liebknecht, Millerand, Morris, Kautsky, Von Vollmar, Vandervelde, and others. The book also includes some of the most important official statements of socialism, such as an account of the revolutionary and reformist controversy in the Bordeaux congress, the theory of increasing misery as presented at the Lubeck congress, socialism in its relations to agriculture as officially regarded by the German Social Democracy, the programme of the Social Democratic Party of Germany as voted at Erfurt in 1891, also the programmes of the party in Austria, Belgium, and France. Other significant programmes and statements are also given. The book closes with a forecast of the future of Socialism as viewed by one of the leading French literary men, Anatole France, himself a Socialist.

A popular interpretation of Socialism, by a young literary man whose writings have won wide recognition, is to be found in Jack London's "War of the Classes" (Macmillan, \$1.50). The scientific value of this book is inconsiderable, but its literary value is great, because of its vivid and human style, its sympathetic recognition of the needs of the working class, and the popularity of the author. Those who have read London's novels, "Call of the Wild," "The Sea-Wolf," "The Game," and his "People of the Abyss," know that a fresh voice has appeared in the literature of the day. The same qualities of aliveness, clear vision of things as they are, and an all-abounding human sympathy, appear in his Socialist book. It ought therefore to be read as the one Socialist book of the day which has in it the highest literary merit.

Two other books, not distinctly Socialist, ought to be added to the above by any one who wishes to keep thoroughly informed in regard to the social movement. The first of these in time of publication is John Graham Brooks' "The Social Unrest" (Macmillan, \$1.50), a book packed with information in regard to those social tendencies of the day which lead to Socialism. Mr. Brooks is not a Socialist, and points out what he regards as the limitations and errors of the party programme, but he is fair-minded, and he is appreciative of what the party represents. A more important book, not distinctly Socialist, though the author is now identifying himself with the party, is Robert Hunter's "Poverty" (Macmillan, \$1.50). This work has been somewhat severely criticised for some of its statements, but whatever may be its defects, owing to inability to secure positive statistical information, it is a work of research and invaluable information. As no other book, it interprets for us the results of our present business and financial methods as they show themselves in the poverty and misery of the people. It ought to be added here, for the benefit of those who have not much money to put into books, that Ghent's "Mass and Class," London's "War of the Classes," Hunter's "Poverty," and Brooks' "The Social Unrest" (all published by Macmillan) can now be obtained in paper editions at 25 cents each. That is, for one dollar a valuable library of Socialist books can be obtained, which puts these works within the reach of all. Mr. Ghent's "Our Benevolent Feudalism" can also be had in a 25 cent edition.

Some other books are desirable, if one wishes to become well informed in regard to socialism, not to mention the older standard

works known to all students. One of the most valuable of these is Prof. Werner Sombart's "Socialism and the Social Movement in the 19th Century" (New York, G. P. Putnam's Sons, \$1.) In this work we have a historical study of socialism by a socialist who is scientific in spirit, catholic in judgment, and tolerant in attitude of mind. He carefully traces out the development of the movement, and explains its successive stages of growth with reference to changing economic, social and political causes. What I admire in him is his undogmatic advocacy of socialism, his ability to see its limitations, and his rational interpretation of its principles and methods. For these reasons I would commend his book in preference to any other as a general survey of the whole movement. He is a revisionist, who believes that if socialism is to be realized it will not be because of any revolutionary result of necessary social forces, but because we bring it about by our activities. That view of the problem commends itself to me as the only wise one to accept.

Several of the little books published by Mr. Kerr in his "Standard Socialist Series" ought to be read by every socialist. Among these are "Collectivism and Industrial Evolution," by Emile Vandervelde; "The Social Revolution," by Karl Kautsky, and "Socialism, Utopian and Scientific," by Frederik Engels. These books are sold for 50 cents each. They are among the standard works interpreting the movement, and though one may not always agree with their conclusions, they are works to be carefully studied.

Some time I wish to write of Socialism in the literature of the day, but I can only now call attention to the young men who are making for themselves a foremost place in that field of human activity, and who are unreservedly giving themselves to the cause of Socialism. Take such men as Ghent, Sinclair and London, all of whom are Socialists, and who are producing some of the best books of the day. What is to be recognized is, that these men are not losing anything in being active in the party, rather are they gaining by it. It may be regarded by many as a sort of youthful weakness to advocate socialism, and yet their books are read, and their views are listened to, if not always with approval, yet with admiration for their youthful zeal and devotion. It is true that Emerson said, the world loves a lover. The man or woman who advocates Socialism because of his faith in human uplift and helpfulness is approved, even if his teachings are not accepted. All the more so, if it is a young man or woman who shows a glowing confidence in the triumph of human good-will. This advocacy of Socialism by the young is coming more and more to be a great factor in the movement, especially as it finds embodiment in literature. Perhaps the most encouraging feature of the movement at the present time is the splendid company of men and women who are giving it literary expression. Every year brings new writers into the field, and they come with the freshness and zeal of youth to give themselves unreservedly to this glorious human interest.

RUSSIAN RIOTS STILL RAGING

The Russian workmen are determined to obtain larger liberty or die in the attempt. They have no votes and all they can do is to strike and resist the tyrannical government the best they can and die striving. Serious riots are occurring in different parts of the country especially in Moscow. And the government might as well grant them freedom without further bloodshed. They will never stop till they obtain it.

Editor Carr's Lecture Trip

The Comrades who read the Christian Socialist will be interested in the fact that Rev. Edward Ellis Carr, the senior editor of this paper, will be routed on an extensive lecture trip by Comrade J. Mahlon Barnes, National Secretary of the Socialist party.

Mr. Carr's plan is to stay two or three days at each place, strengthening the Socialist branches, delivering lectures on economics and Christian Socialism, selling Socialist books and papers, etc., he to receive in behalf of the Christian Socialist all subscriptions and margins on books sold.

Mr. Carr also has some fine popular lectures, especially "Getting Married" and "The Casket of Gems," which would be far better for the branches as money makers than dances and other entertainments, which he would be willing to deliver by special arrangement. They would help the Socialist cause by their SUBSTANCE as well as by the profit on them to the branch. These popular lectures must be arranged for with Mr. Carr. The other lectures may be engaged from the National Secretary, J. Mahlon Barnes, 269 Dearborn St., Chicago.

All the Comrades who are interested should write at once to Sec. Barnes.

NOTE:—Owing to the sudden illness of Prof. Untermann, the National Secretary states (as we go to press) that Mr. Carr will be sent to Virginia and Maryland. Comrades in the east will please make application for dates at once.

To inject morality into business it will be necessary to eject profit out of it.—Joseph Wanhope.

Socialism stands for all that makes life worth living for all who are willing to do their share of work.—Chicago Socialist.

About the best joke of the season is the suggestion that the insurance companies be placed under the supervision of the administration that they created with their "non-ledger assets."—New York Worker.